

TUESDAY MARCH 3, 1964
 PLAYED ON JUNE 18, 1964

There are still a few of you who are delinquent from January and, of course, February even a few more. If you do not know, check with John. But very often it is difficult at the end of the meeting when you might forget and I do not want to repeat these little mundance questions so that I talk about them each time. But you have to keep it in mind because, as I have told you several times, I am quite serious about it. And not for the money but for yourself. And I hope by this time you understand the relationship because one of the advantages is that if you do pay or you have to pay, you may want to come and not just say, "Well, too bad; I have to wash my stockings or so." So please do not let me repeat it. You know the rules for Tuesday -?- also for Wednesday they exist the same way. For Friday they do not exist so, if there is any particular hardship, come on Friday. And if there is hardship in general, ^{and you want to come on Tuesday} /speak to me about it.

I do not want to be a school master. And of course there are many things I do not want to be. You know that. For instance, I do not ~~xxx~~ like to ~~xxxx~~ be a psychiatrist either. I do not like to be a doctor. I do not like to try to help people out who are already a little bit psychologically sick and, for some reason or other, become interested in work and then they appear. And after some time it shows that they have something the trouble. Something is troubling them. And it would have troubled them in ordinary life. Then, when they come here and then they are so called trying to work. and maybe it does become a little bit worse or perhaps a little better, I do not know. But then we are in it and then I have a little bit of a clinic and people will call up and weep on my shoulder. And I am a good listener ~~xxx~~ so of course I spend the time. And I do not

mind spending the time. When it is really necessary, it has to be done. But also I would like you to remember if you introduce new people, do not introduce those who already have had a little bit, let's call it, a psychological history. They are not really equipped to work at all. A person has to be more or less normal. I mean with emotion and with reason. I do not mean normal in the sense of being a ~~man~~ balanced human being because for that matter, none of us is. And we are a little bit strange regarding ordinary life -otherwise we would not be sitting here and listening to certain things that are rather difficult to apply and perhaps a little difficult to understand.

But we are looking for something. And for that reason we are not satisfied entirely with the way the world is or with the way we are. And because of that, of course we would like to know something about Gurdjieff. But between that, a little let's call it queerness and already a pathological case, there is quite a difference. And you have to be very careful in talking.

I am now saying this to you as Tuesday: In talking about the ideas to the proper people, you have to be careful. You take on ~~xxxxxx~~ responsibility because work, as you know, if one is in any way serious, will start to have an effect. And maybe you cannot judge what kind of influence it is going to have. And still, you are responsible because you introduce them. And at the same time I say you have to learn how to introduce and you have to try it out.

So, between the two, where is really the right road to take? And how do you know what to say and what not to say? But, you see, this all the time is the problem. What to do in between two things which are not right? Always you can analyze your relationship in life, always as if you are between the two things which effect you.

In many ways, let's say, it is this way: You are interested in two groups of people in general. This now has nothing to do with work as such. But it has to do with your life. It has to do with how you deal with people and what your reactions are. On one side there is a group of people you dislike. You do not want to have anything to do with them because they step on your toes. You really are discouraged. Whenever the opportunity might be there that you ought to, you will try to avoid it. You do not want to meet them; sometimes you have to. For instance, you may be a creative artist and you are in the hands of critics and they offend you. They may not understand what you are after. Still, you open yourself up when you are in public to be criticized. In general there are people you might say who -?- and you do not like them. You want to avoid them. At the same time you have to meet them every once in a while. And they rub you the wrong way. It is a group you have a little disgust for, also a sense of superiority. Sometimes you think that you are worth more. You do not want to have anything to do with them because they cannot help you in any way whatsoever. As a result, you adapt yourself and you try to become positive because you try to compare yourself with them and you think that you are a little better or at least thank God, you do not belong to them.

On the other side, there is another group you feel very much at home with. You might say it is your clique, your friends. They rub you the right way. It is a mutual admiration society. They pat you on your back ... you do the same. You feel at home. You fall asleep, you are smug. You love them and all the rest.

In between, you should take a position. You have said it before, Scylla and Charybdis. Sometimes I call it silly. It is silly to have anything to do with your critics. In between you want to sail. You are drawn both ways every once in a while or at least you are influenced

by them. And you have to make up your mind where is the road that you can take. Not to fall into one, not to fall into the other. How can you?

The only way is not so much the sailing inbetween but it is while you are sailing in between that there is something in you that resists the attraction or at least the influence from either one. And in yourself you have to have something that is your own on which you can rely and with which you can go thru life. It is like a pole for you; something that you for yourself wish to climb.

It is not the direction only in ordinary life that one takes because now we are talking about work. In ordinary life you have to learn how to sail between. You sail on the same surface. Regarding work, you have to climb above it. But it has to be based on something that is your own and because of that you can stand on it. So, how can one in ordinary life, if one does not know how to deal with the variety of different conditions that we meet, how can one expect to have anything to do with work when in ordinary life you are not even solving your own problems? And this is what I mean.

The people who are a little bit sick, psychologically sick, pathologically in some way or other a little bit already on the wrong side or not having sufficiently in control. How can they ever start to work? First your ordinary life in relation to whatever you have to do regarding yourself as a man or a human being among others, to solve your problems that have come up and do come up and will come up regarding your ordinary life; that is, your profession, your private life, perhaps regarding your God, your personal life regarding those you love, those maybe you are married to, the children which you have wanted or not wanted. In any event, whatever your relations are that you solve ~~these~~ such problems first. Or, if you

want to work, that you use then work and work methods in order to solve such problems. That you face and that you have to pay for first. And if you want to pay for ~~whatever~~ them, you probably can pay for them in a different kind of coin but they have to be paid for nevertheless because they belong to the foundation on which you stand.

This is really what we want to talk about most of the time because the practice is in life as we know it. The practice is not in the theory as we also know a little bit. I got a tape from Seattle. Very interesting but much worse than the previous one because now it is a discussion of certain things that no body knows anything about. And it is reading Beelzebub on a section on the Hasnamussian division of four different types. And there is a little discussion on that that is absolutely wrong. Because we always, when we read about things, we think it is about some other people and we never really start to realize Beelzebub is talking to use as we read it and that Hasnamussian is not your neighbor. It is us in certain things: How we are, how one center or another or the third is effected and how we have such tendencies and how Hasnamussian we are in ordinary life in our relationships - of we only want to see it and not to blame or to compare yourself with other people.

But it is our life that is at stake. And therefore it is absolutely ridiculous to sit and read and to read about Beelzebub from now until doomsday without ever putting that what you read in to a very simply form of application - my life, it is for me. Tomorrow morning, what will I do regarding that, with the ideas, the superabundance of ideas that I have, to put them in a very simply form to work for me because my interest is my own evolution, the possibility for my own growth - not necessarily the growth of some

of someone else. And this applies to all relations we have with whoever it is, close by or a little but further away. Nevertheless, that kind of relationship has to be understood in the lights of what is work regarding my relationships today, towards so and so; my inability to do certain things, my expectance of other people to do it for me or to expect that someone must understand me because I am so called working.

You must understand all these kind of relationships regarding a group. It is not that you come to a group hoping to bring something for the benefit of someone else because you do not. The only person who happens to bring a little bit is myself and it is very small - and I know that. I know that better than anyone of you. What you bring is yourself and your work and, because of that, you create an atmosphere of that work; not with the intention of talking and then hoping that then someone else can profit by whatever you say. It has nothing to do with it. Bring the reality of your difficulties. Try to formulate what it is that at the present time and probably for a long time remains an obstacle so that for your own, in yourself you will try to remember that self as it ought to be.

Remembering means really that you put it together. There is a membership among the three centers. And the remembering, putting them together in such a way that they become harmonious. That is self-remembering. Your three centers, all of them entering into activity, activity with feeling, activity with mind, a combination; all of you present in whatever you do, or think or feel. But all of it has to be there to become one so that you are whole regarding your relationships; mostly towards your own conscience and towards your own God because whatever it is in the last instance regarding professional, private or personal relationships or sociological, let's leave them out for a

little while. Whatever it is that you are concerned with always has to refer to that what you are in the middle of the centers, building, building, building, so that you can climb up., so that you have a panorama gradually of what it is that is effecting you and that you can have the proper viewpoint of how to deal with it; and that you know once and for all that you are on a certain level which must be the truth and not based on a negativity ^{of} ~~and~~ not having some other level and therefore you have a positive one.

There is nothing positive and negative about it. It is only up. The reason for trying to get to God is to get away from negativity or positivity; to get away from opposites. I have compared it every once in a while with the state of bliss. There is no opposite. There is not even any dimension that we know about. It is the real neutrality but it is -?- neutrality that is dynamic because the direction is different from what we are used to on Earth.

What questions are there? What can we talk about?

Taylor Morris: Mr. Nyland, an old friend came by today. I have not seen him for ~~nix~~ eight months and every time we come together we leave in a violent way. And for one thing, I was very much impressed with ~~ix~~ his -?-. He has come here before and I mentioned what happened when he came and he might come -?-. He, you know, was the one who was thumbing his nose practically right in front of you. And I was impressed by him because he is a very ... he is constantly trying to get somewhere and he is not just talk, just for the sake of it even tho he does go on too long at times. But, at any rate, we were talking about the ideas, about working, and I think, on the one hand, he is a type who is exactly between the two who you described who has not at all solved his ordinary problems. But, at the same time, he is very seriously interested in finding something. And at times he speaks in a way that is quite close to the ideas even tho he does not have a real knowledge of them. And I wondered exactly how to take this kind of a person. For myself, having been away ~~far~~ from him for eight months, the only difference that I could feel was that I was much looser in listening to him than I was before.

Mr. Nyland: Does he ask questions?

Taylor: He asks and he asks for a certain kind of listening also and he demands a lot.

Mr. Nyland: What does he ask you?

Taylor: He asked to day for example what my idea of God was. And he had just finished trying to describe what he felt that it was, that it would include every one.

Mr. Nyland: At the same time, when he asks you, what is your idea of God, is he willing to listen?

Taylor: I keep trying to point that out to him- that I listen but he will not listen. He cuts off.

Mr. Nyland: That is what I mean. The question that a person asks very often is simply because they want to tell you what they already think. And they just start a conversation by asking a question. They do not really listen. But as soon as you say something that will immediately launch forth into a description of what they really think. It is far better to leave him alone. If you can spare the time, let him talk but do not answer. Give an evasive answer for such people. I do not think they are really interested. I do not think you ought to take the trouble of giving them ideas at all. Very often what you are in that kind of situation is a sounding board. And it may be quite helpful for them to have someone who is a good listener. So, it is not time wasted. Whatever you can spare, spare it because it will help him to formulate. But, if he really comes to an impasse, that he really wants to know and you know that from the way the question is asked, and that he then waits and expects you. You see, there is expectancy in his question. If that is not there, then it is very often a waste of the ideas for him. He is not looking. He is looking for something simply to express himself. And whatever the motivation may be, maybe sometimes pride or a little vanity and sometimes he is anxious for you to know that he has been thinking, that he really is a serious man. You know, there is pride in that.

Taylor: Yes, but it is very hard for me to take this particular person like that.

Mr. Nyland: Why?

Taylor: Because he makes sense a lot of time and he says things that

are very very ---

Mr. Nyland: Well, he can make sense. So much the better for him. If it is probably sense for him ~~xxx~~ also.

Taylor: But I do not mean this in any simple way Mr. Nyland. He talks very very well and sometimes he says things. I told him that he was actually paralleling a certain idea, simultaneity. And he said, "Okay, describe it." And I was kind of in a hole because I really did not know exactly how far to go or what to say. And he was talking about the idea of God being ordinary in a certain way. In other words, that it either is in every little thing that happens, in every moment and includes the other person or whoever else is there, or else you are talking nonsense. And in a way I had to agree with him. Yes, it has to be there. It has got to be in the moment. It has to include consideration of the other person and everything that happens, every movement that you make. And he said, "Okay, show me". And there was a little airplane on the desk and I picked it up and I held it in my hand and I said, Okay now, if I were really here, physically and intellectually and also emotionally, I would have done that in a certain way which, if you were good enough to look in a certain way, you would see that I was there at that moment. But, I wasn't - I mean, I was trying to be there. And he said, "You see, as soon as you narrow down to this, you have left me out of it. That is a denial of what I talking about now when I ~~xxx~~ speak of God." In a way, it is hard to get over.

Mr. Nyland: It was probably very interesting but is he happy with the way he ~~ix~~ thinks?

Taylor: I think he is pretty fascinated by it.

Mr. Nyland: Yes, and wouldn't you like to leave it alone?

Taylor: You think I should encourage him to come Friday? He wants to ask you a particular question.

Mr. Nyland: Not necessarily. I am not particularly anxious. But if he wants to come, he can come. That is not the point.

Taylor: I told him it would be three dollars.

Mr. Nyland: That might keep him away.

Taylor: ?

Mr. Nyland: Anyone who ~~ix~~ pays three dollars is certainly welcome to come. No, does he really want to know?

Taylor: He wants to know how it is possible. He said, "We are here; we have this feeling over here and the thought over there. As soon as I give to the feeling I lose the thought. As soon as I give to the thought I lose the feeling. I want to know some ~~xxx~~ system that combines the two at the same time without losing either one." And I said, I think this is it. And including, you forgot the mean and the bones that you are holding the one thing in.

Mr. Nyland: Taylor, I do not know. I have no objection to him coming,

of course not. -?- but the terminology already. For instance, the difference between feeling and thought. It is the same in one man, isn't it? How is he going to be able to separate them? We do talk about centers of course. But you see, the terminology that the way we use feeling center and thinking center as something, as an expression in activity, asx soon as the activity is there, that is the meeting place for either the feeling or the thought. And how ~~he~~ can he say they are separate? They are not separate in him. I doubt very much that there is any activity that has not both feeling and thought in it for him, for himself. And when he says here is feeling and here is thought, it is not true. So, in order, you might say, to try to tell him that, one would have to build it up from a very very simple beginning to try to explain. I think many people who are surelt serious, who have studied, read, but they have not gone thru to the essence of what they have read. When they are there, then it does not matter in what direction one would go and what kind of formulation one would have because the principle is the same. I am so afraid that we would never agree on the principle because he has not seen the principle. In my opinion, I do not think he has. Another question: his life. Is he manifesting that what is now is serious about?

Taylor: This is where we have real arguments because I can bring up in me where I also do no manifest but I can also very easily bring up in him in his life many many things in which there have been very bad moments, almost terrible moments of fighting, wrangling, arguing, violence -?-

Mr. Nyland : It is little sense to bring anyone to the groups, including Friday, when they are not willing to find out what the meaning may be in their own living, in the practise of life. Otherwise it one goes over into the argumentative state, you know, where one wahts to exchange intellectually and also emotionally. I am not saying that that is excluded. Of course I can have a very good

feeling about ideas as expressed and I can say, "Yes, it is like music; it is this and it is that and I feel good and all that". But the accent in Gurdjieff's work is a philosophy of life as applied in life. The practicality of it, the actual using of the ideas for my daily existence.

Taylor: "e knows this.

Mr. Nyland: Yes, I know he knows it but does he actually think about doing it?

Taylor: I think he tries in certain ways.

Mr. Nyland: In what way? Then start asking him the questions. How were you this morning? What did you do this morning? Do you waste your time according to what he thinks is wasting his time? If he is not wasting his time, what did he get out of the time he has spent, & in whatever it may be, ordinary life, where one pays for whatever time you spend? The thought processes that you have, what does it give him as something that he can use in relation to whatever he is engaged in with different people or the feelings he has? What does it give him regarding relationships, saying words, arguments? How does he argue? What he wants to say or not say - how does he say it? How flexible is he? Is he married by the way? How is his relationship with his wife?

Taylor: It is terrible.

Mr. Nyland: Well, so what is the sense talking?

Taylor: Because he still has a great deal of a certain kind of life in him.

Mr. Nyland: Life has nothing to do with it/ A plant has life and so does an animal.

Taylor: Well, many people do not have nearly as much life as him.

Mr. Nyland: No, maybe, maybe a lot have a lot of life and they explode. They are absolutely useless for work. I can have life that explodes without any control whatsoever and no chance that it ever will

I may be turbulent. I may have a tremendous lot of energy inside. be controlled. But it does not mean that it is in any way useful for the possibility of directing it. And if I do not want even to make an attempt to see how how can I direct it or to realize that it is necessary to make such attempts, that that part of the possibility of living is really closed. Has he ever been religious in any way whatsoever?

Taylor: No, I don't think so.

Mr. Nyland: Has he made himself do certain things he did not like?

Taylor: It is in a different bent than that. It is practically the opposite side: the cult of the individual, the freedom thing.

Mr. Nyland: That is what I mean. It is a little suspicious you know. A beatnik I think is very much alive but it is not good material for work.

Taylor: I would like very much for you to meet him -?-

Mr. Nyland: Taylor, maybe I do not like very much to spend the time. There are many people like that Taylor. It is not that I am considering my time so valuable. There are lots and lots of books that have been written, people who have tried to collect material, and it is tremendously interesting to read it here, there and so forth and to dig this up and to dig that up. Really. I have a lot of books across the desk at the present time and of course there is always something that is interesting. Naturally I have not the time even to read it but I have the time to get the smell of it, and I usually know in what direction it goes. But if there is not something in it that is worthwhile I lose interest.

Once I talked about studying economics. In economics one can write volumes about finance and about the relationship of money towards consumption, production and so forth, distribution and all the rest and if they, such books, do not touch one essential part of the function of money or even how money is created and they always

avoid that particular question, for me that book is not worth a damn.

It is a beautiful description of certain things but it has nothing to do with the real essence of economics. The same thing with science, chemistry. If it is just a matter of a conglomeration of facts without any particular insight, it has no value. I can look that up any time, going to the library and collecting an awful lot of data. But if I am looking for principles it is quite different. The same thing applies to life. If a person is going here, there, there, without a principle, then they are completely, they themselves, are at a loss. I have no particular desire to lasso them and get them in a corral. You see what I mean? Think twice before/bringing anyone, will ~~ask~~ you? In the mean time, listen to him as much as your time will allow.

Terry Cragger: Mr. Nyland, I have noticed in myself many many times in the past months that when I am content, happy, feeling sentimental, it is very difficult for me to make an effort that is strong enough to be real work. And it is usually in a moment when I have a little friction somewhere outside of me that I am able to work better. But when things are very happy and even a reminder, even when I remind myself, it is not enough. I can just...

Mr. Nyland: Leave those times out. Do not try to work then.

Terry: Not at all?

Mr. Nyland: No, work when you can. With that, you acquire quite definitely a habit of working or at least you become acquainted with the idea of what is work or what is a method or what is the acquisition of something, you might call it, a dexterity. That is, it will not become a habit that easily because not as you that we are so far that we can do it unconsciously. You see? So, all the time it will have to remain an ~~effort~~ attempt.

But I would like to apply the attempt in conditions where I know that there is friction. When everything is sailing with the ~~wind~~ wind and no opposition at all, I would simply say it is the condition

of my life at the present time on Earth. I am very happy and I also thank God but at the samw time, I am not entirely easy. I say it will be dkfferent some other time but I want to make sure that when the other times come that I then still have the ability to sail thru it as if I am in the same state in which I am now.

Then you use your sentimentality. You see, you consider then the sentimentality as a blessing, that at the moment when you do not have the blessing, you remember that you had the blessing. And that thought will help you to give you energy to overcome the non-blessing period. The totality of man is a very interesting thing how he is made up and how clever he has to become regarding himself to use at the proper time whatever is available for him at that time. And not everything is available at anyone time. Not only that, it is much worse. There is only a certain thing that is available for a certain timeand that I have to know. And I do not want to ~~wast~~ waste any amount of thought or even feeling when it is not necessary at all to call on God then only to say, "I am happy, thank God."

Then maybe I can transfer that into, "Maybe I can work." But if you have to wait until the friction comes, do not wait too long until you get involved in the friction. The transitory period is good. Going from the happy state into the unhappy state, where it changes over or when you see the indication of the unhappy state - that is the time.

The time for us in work is twilight; not utter darkness, neither utter light. Twalight is our time. This happens to be our place on Earth. It is involved in the condition of Fa. Fa is twilight in the octave. So, get as much as you can out of work when you can and acquire such dexterity that it stays with you, that even at the moment when it is very wonderful, that you also know you have something

else that can be used. The telephone used for happy moments of congratulations for a birthday and also to call the doctor.

So, Elizabeth, now what will it be for the next couple of weeks? What kind of work will you do?

Elizabeth: I want to spend time on reading.

Mr. Nyland: Reading? Will you make proselytes when you are in Holland?

Elizabeth: Will I make what?

Mr. Nyland: You know the word proselytes?

Elizabeth: I have seen it but I do not know it now.

Mr. Nyland: Try to get people interested, I would almost say, three people, three persons you know. Try to get them interested in work. You can select whoever you wish. But try to have in yourself an attitude as if you are going to convert heathens.

Elizabeth: There are a few people I -?-, just a few.

Mr. Nyland: Only three.

Elizabeth: I said something to them about it last year.

Mr. Nyland: See what the results are and see that you try to formulate for yourself what you would understand might be important for them. Try to have an attitude as if you are bringing them something that is of value for them and make them see that it could be of great help. To some extent, that we all should have. We are dealing in valuable material. The obligation that we have because of it is of course understood. That is, that we do not misuse it. But also that it has to be put in the proper place and the proper form, how it is presented and that the only way by which we can really convince is, not Taylor talking about how it ought to be, but to be also, almost that you should give yourself that task: That if you cannot be, you must not talk. There is no use saying you must say Lord, Lord and not do the will of the Father. But whatever you can do, a small thing, where a person much know that at that time you are awake, that

if he has eyes he can see. This is the obligation. The way by which we can teach is thru our lives, the way of behaviour, the way we are and the way we do or refuse to do, the level which we represent so that people, when they look at us and we do not know, that we are still ~~as~~ are; that we would hate to be caught with someone looking at us and knowing that we are acting like an imbecile. It does not mean that when you are not that you are anyhow, that you can avoid it, but it will give you a certain indication of the direction in which you gradually ought to go or behave. You will be judged by it. And the least amount of either going one way or the other, that is, the vanity and smugness or the irritation which is on the other side will qualify or disqualify you and it will be noticed by those in contact with you. And you have to realize that that is the only way by which ideas will be maintained.

They will not be maintained by books, neither by mental functions or descriptions or even gushing feelings. They will be maintained by your ~~phxpxx~~ physical behaviour, by your poise, by your own maintenance, by the way people will see you and judge you. And if they say, "look, there goes a man", then you are a representative of Gurdjieff. We may differ in the idea of how such a representative should ~~look~~ look and it is probably very difficult to compare yourself with Gurdjieff as man or a man in general because our concepts of what we consider manly is probably a little different. And many times, of course it may be warped or it may be influenced by whatever there has been in one's education. And we do not have to agree entirely on that form of behaviour because there are many different types who, because of such types, are different in behaviour ~~from~~ form.

But when I say you represent or should become a representative I have in mind the relationship between you and your conscience. And

that you can make; and that in small ~~xxxxxxx~~ things can be one hundred percent and in ~~xxxx~~ bigger things, twenty five percent. And in many things perhaps zero, but at least you can make that attempt that whenever the conditions are such, particularly after you have been familiar with them, you know what your behaviour ought to be, that then at such a time that you are awake.

The awareness for yourself may not always be an awakesness for someone else. That is, they may not recognize that you are not asleep because unless they are either awake themselves or dream about you in your presence, they will never know. But your awareness you will always know. And this for every one of us is the measure. When I say "I Am", if I can continue to say that in whatever I do and think and feel, if I at the present, at the moment when I behave I am present to myself behaving that way and not differently, there is only one way then to behave in regard to that what I, as motivation, understand - and that is my being. When I live then in accordance with that then I fulfill the obligation I have towards the Lord, I would say, in any event, towards my life.

How can we become convincing so that people might notice it? They might. There is a chance they might. Objectivity, if it exists, is recognized because of its unusualness from the standpoint of all subjectivity. You might say it sticks ~~xx~~ out and stands out like a sore thumb. It has to because it is different from everything you see. Non mechanicality is different from all mechanicalness. My understanding of non mechanicality for myself will make me recognize that what is mechanical. And in my behaviour towards other, the understanding of their mechanicality, including my own, but when I wake up to that, the expectation I will have regarding a machine is that it is mechanical and that therefore nothing should surprise me. And that only I would be surprised if they could wake up and then behave

in a different way. So, whenever there is a different way of behaving, even a person who may be asleep may dream, because of the presence of objectivity in the midst of all subjectivity, will then, you might say almost poke him a little or make him stir a little. He may not be conscious but he may have a dream as if he was, at that moment, in Heaven.

This is creation. Creation is not what we usually consider an emotional expression in some form of painting and things of that kind. The creation is the building of Soul, not Keshjan. Keshjan is only a means. Soul is on top of the physical body. It starts where physical body ends. That is why it is a different world. That is why part of the Soul is still in the realm which does not belong to the sun but which is above it. The Do Re Mi can exist in our atmosphere, that is, in our solar system; Sol La Si is above it. This is the link with all and everything. This is the reason why Soul is immortal.

The question is: Can we ever reach it? We have to start day after day, time and time again remembering, in the little things of our behaviour as we are and the difficulties that come up and try to solve them - not necessarily in the ordinary way because it takes time - but the introduction of something that starts catalytically to change it. One moment of objectivity in an ordinary disagreement will produce something. One moment of unusualness in the midst of the regularity of that which we always are subject to will produce the wrong kind of note in that kind of an atmosphere. But it is that wrong note that does not belong there and that could carry further up the scale. xit

It is always that question: How can we live? How ~~can we~~ do we really for that pray? How sincere do we want to be in regard to that, & to the totality of man, not in regard to one's feeling or in one's mind only. And therefore the little things, that is all we can manage probably and from there on, spreading out to the extent: You shake

hands with your hand. Gradually you can extend it to your arm. After that you can extend it with your whole body shaking hands.

You speak. You do it first with your voice. Then you do it with your chest. Then you do it with your heart. These are the things that we have to learn. To become more complete in whatever we have to do or want to do. And then to add gradually the things that we ought to do and not ~~ix~~ want to do. And then we will work because the purification of Soul is dependant on that Fa. And that Ha in the octave represents intentional suffering. Naturally labor has to be conscious but the intentional suffering we do not know much about and we do not want to try it. We do not like the suffering and we do not want to use it in connection with an intention. But if I can create such conditions which I know will make me suffer for the sake of staying awake, not for the sake of overcoming the suffering.

A man is a creature who meets difficulties, over comes them and then creates them. That is a man. There are many steps still we have to take. We have to hurry up. You have to remember many things of your past, many times of what we have talked about; ideas, concepts, what is represent theoretically with an application, a little application or sometimes a big application. But more and more material to be put in the big hopper of your life and to let it be churned up. Let it simmer. Open yourself to the possibility of being effected. Offer yourself for that, that you say, "Here I am; I want to find out what is the trouble, How can I find it out? I want to."

If I actually could say my life is not worth anything unless I find out, if I could say that I would work. But we ride ten thousand horses at the same time. And there are many times very very nice and almost ~~xxxx~~ equal. But there is one white horse. But I do not dare to saddle it because when I do I would have to ride it. So, I keep it in

the pasture and I look at it every once in a while and I say, "How beautiful." Maybe sometimes I do not dare to touch it. And still this kind of hesitancy also has to be overcome because if I profess that I love God, I would not mind if He kisses me.

So, with that kind of life, we have to learn how to harness, how to ride, maybe to victory, but in any event to ride to conquer and to overcome the difficulties that are naturally in our way, which nature puts in our way, insists on putting in our way. And still, we have to work and not to give up. Where will one get the real wish? What is it that one must do in order to maintain oneself? Prayer perhaps. quietness, yes, relaxation, again and again the little things that I always avoid ~~in~~ but do them now. Tomorrow, when you go home, the obligation you must feel.

You know for yourself and you know how infantile you are. You must realize that you are weak. And before you go to bed, that you sit up for a little while and review the day and confess, for yourself. Not to anyone else. Never to anyone else. This is your private relationship. This is your own accounting. You keep the books. You check them. You correct them. And when they balance, you throw them away. You burn them. There is no need for anyone ever to look in your accounting.

Not even God Himself will ~~it~~ look in it. He has no interest in your accounting. He is interested in your presence. When you are present to Him, when you see Him, I use this allegorically, there is no further accounting necessary because the assumption is that you have. Otherwise you would not be there. All the difficulties that we are the present time encounter is in our past and is in our future. In the present they do not exist. And do not worry. And if you do worry, you are not present.

In the moment of oneness, there is no dimension. But the expansion one oneness into dimensions is your creation. Then we can work because we are willing to come down and to put ourselves in a form as if life having once been ~~manifested~~ realized has to affirm its existence by being able to make it appear in everything living, only only human beings, but that that form of life that one can recognize wherever it is, is the same as within one. And the only knowledge that we will have is that it is the same as when, at certain times, I am one. And everything else then, because of that, becomes one. Then life is one or only. And then one can be whatever one wishes to be and return to Earth or return to Anulios or return to the sun. What is the difference? ^{A one.} ~~one.~~ _{problem}

But one must understand what it is to be. So, this is the ~~problem~~ and at the same time the solution. When the problem is that I do not know what it is to be, my particular attempt is being; and being represents at that time myself totally as I am united. So then, whatever I do, I try now to be present to that what I do. And the presence of me is my mind and my feelings. And then, when it is there in activity which I then do, that becomes the fusion because the energy for fusion has to come from somewhere. It will not come from my mind and it will not come from my feeling. It will come from the conversion of the activity of my physically being; that level producing energy which is latent when I am idle, latent when I am static but dynamic when I work.

It is prayer then but it is a very small prayer and God is very small then and the prayer need not be very much. But it has to be of the right kind, correct. That is the relationship between that what one does and ~~one's~~ one's conscience has to be pure. And then there is at that time, knowing it is possible and I find out by being able to wake up in the midst of whatever it is that then I happen to be engaged in. And even if it does not last, that at that moment something was

realized. How long it lasts in time again, in that kind of intensity, if I could at that moment really be, then I will not only thank God but I will be. I will be God.

Pray for the time that there is exactly that possibility where you are not too much engaged and not too lazy, that you are at that time in the twilight of your profession or your personal life, that at that moment you can remember just as if you hear a little voice call to tell you, as if it is the first tick of the alarm clock and you are then awake and you then apply this particular rule to be present with all of you in whatever one does. It will work. It needs a great deal of exercise. That is, the quantity of that is required. The quality can be there in your own relationships. But the quality you can make when conditions are helpful and it is a little difficult and when it becomes a little more difficult. But you apply whatever you can at any one time you can, you try.

Never mind how often you cannot do it. At least your attitude can be right. But you must continue and not lose patience; but continue to live exactly the same way as time flows thru every moment because it continues to live. It is as if time has an engagement with you and it is under an obligation to keep you alive. What do we use for substitutes for time to keep us alive in an eternal sense? This is what we try to find. You can call it objectivity if you like. Objectivity can flow thru you in that what you are in reality and then give you eternity. It is parallel, it is not the same. Similar maybe altho the similarity does not apply to the different component parts. But it is parallel as existence; one creating the other. And to the extent that any creation is based on the component materials because in the creation everything is but the quality is different.

Maybe we work for that. Maybe this week could be important. Maybe

you have to make up your mind a little more, a little prodding; as Gurdjieff would say, 'a little pepper some place' really to make yourself wake up. I have said it before, for God's sake, wake up. The obligation you have, you must feel, you must live with that in accordance with it and pray that you can maintain it; as I say, as a standard bearer maybe. But that there is something that could be in your life representative of an essential quality and maybe of a Soul quality, something that is real.

You must work. You must go home with the idea, "I wish", and gradually, by the end of the week, it should be, "I will". Do not leave it. Do not let it remain vague. I do not give tasks on Tuesday you know. But you make ~~an~~ task for yourself. Pray to night before you go to bed. How can I? Do I really wish? And if the answer is yes, then ^{how} can I? What will I now do? This is the realization of the necessity of maintaining a responsibility of something that perhaps is stirred in you and that you know and you ought to answer. It is not like a letter you can postpone answering. You have to answer. We, as ordinary reaction people, we have to answer because the activity of that what could wake up us has to be there and we, like ordinary human beings, will react. Regarding the reacting to that what calls us, that reaction and action belongs to a different sphere. And do not use it simply to postpone it because we have fear, because we do not know, because we still are a little ~~lay~~ lazy. But regarding that one question, Do I wish to wake up?, that I could say really yes. Do I wish Heaven? Aside from the fact that I do not understand probably what it is and what it would look like, do I wish ~~subjectivity~~ non-subjectivity? Do I really wish that kind of state? Do I hope for that. Then do I, that I of mine, really yield, pray to be, wish with all my heart?

Work this week. Think and feel. Try to remember. Try to become clear. Goodnight everybody/